

# THE CHRISTIAN MIRROR

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VOL. I.

APRIL 16, 1814.

No. XIII.

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FOR THE CHRISTIAN MIRROR.

## ON CHRISTIAN PRUDENCE.

It is the duty of Christians to use all their influence in favor of the religion which they profess. The honor of Christ requires it. To them are committed the interests of his Kingdom; and by their characters, the world will judge of the practical tendency of evangelical doctrines. And as the best interests of the human race are closely connected with their knowledge and belief of divine truth, those who have felt the salutary influence of this truth, are obligated, by the sacred law of benevolence, to recommend it to those who are still in ignorance and error. This can be done effectually only by a decided profession, and a correspondent deportment.

To constitute such a deportment, the exercise of Christian Prudence is indispensably necessary. It will be interesting, therefore, to institute an impartial enquiry into the nature and distinguishing properties of Prudence, as it forms a feature of the Christian character.

In prosecuting this enquiry, we must, first, determine what is meant by Prudence in general, and then consider the characteristic distinction of Christian Prudence. Several definitions have been given of Prudence; but perhaps it is difficult to comprise the whole meaning of the term in a concise definition. It comprehends both judgment and action: it is a judgment of what is best to be done, and a conduct corresponding to such a judgment.

Prudence, I think, generally signifies a discernment and use of the best means, in order to accomplish a proposed end. Whatever the end may be which we propose to ourselves, we must, in order to accomplish it, make use of suitable means. We may suppose this end to be either riches, honor, pleasure, the good of our fellow-creatures,



our own reputation or felicity, or the glory of our Creator: In order to success, there must be an adaptation of means peculiarly suited to the object in view. This adaptation must extend to every species of conduct which can either immediately or remotely affect the proposed object.

It is, therefore, evident, that Prudence requires a comprehensive view of circumstances, and a judicious calculation of causes and effects in their various degrees of combination. It requires, what has been called by an animated writer, "large, various, comprehensive, sailing-round views of things." This is necessary to enable us to judge accurately what is likely to be the immediate and remote consequences of our words and actions; and to prescribe to ourselves such rules and limitations, in our individual conduct and social intercourse, as will best promote the object we have in view. In proportion to our ability in judging, our decision in choosing, and our steadiness in acting, will be the degree of our Prudence. Hence it is very different in different individuals.

Christian Prudence is distinguished by the end which it has in view. The man of the world may be actuated by various objects, which operate as alternate or combined motives; and what is at one time viewed as an end, may be at another time considered as a mean of obtaining some more ultimate object. Thus, wealth may be either an end to which the means of acquisition are adapted, or it may be viewed as a mean of obtaining happiness. And, according to these different views, the worldling is differently actuated in his pursuit. But the end which the Christian proposes to himself, or rather which is proposed to him by his religion, is the glory of God, in his own salvation, and that of his fellow-creatures. This is the noblest object which can possibly occupy the mind of man: And, happily for us, the means which lead to its attainment are pointed out by Divine Revelation. It is in the use of these means that Christian Prudence is manifested. The means indeed are clearly pointed out; but such is the darkness which involves the human intellect, so various are the circumstances of life, which induce a tendency to error, and such is the infatuation to which the passions are liable, that comprehensive discernment, deliberate decision, and an undeviating



determination of mind, are necessary to complete success. It is true, every Christian glorifies God by his faith and practice; but how few glorify him as much as they ought, by "walking worthy of the vocation wherewith they are called." And among the many causes of this deficiency, we may reckon imprudence as one, which stands prominent in its tendency to occasion scandal, and injure the sacred cause which the Christian feels himself bound to support. From narrow views, and unyielding prejudices, many speak and act without regard to consequences.

Christian Prudence is exercised in conversation, in particular actions, and in a series of action which is intended to lead to a particular result. In all these cases, the great end in view is the same, that is, to glorify God, and to obtain in his favor the highest felicity of which our nature is capable. Of course, his will is the decisive rule by which our conduct must be regulated. But in the application of this rule, we have need of a comprehensive judgment, and a disposition formed by "the wisdom which is from above."

In conversation, so various are the subjects which claim our attention, and so strong are the varying impulses of passion, in their indescribable combinations and conflicts, that to calculate with cool deliberation all the tendencies of what we are prompted to utter, requires great collection of thought, and a very comprehensive discernment of moral relations; and to regulate our colloquial intercourse by such a view of relations and tendencies requires a habit of self-control, which can triumph over momentary impulses. All this is so difficult of attainment in the present state of human nature, that we need not be surprised to hear an Apostle say, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—But however difficult, it is an attainment at which Christians ought to aim, in order that their "conversation may be such as becometh the Gospel of Christ."

The same observation will apply to every particular action of life. A discerning mind will perceive its tendency. By viewing its connection with existing circumstances, and by calculating the consequences which must result from it, according to its characteristic quality, and the co-operation or opposition of those circumstances, the Christian must



judge whether it will subserve the great end of his profession, by "adorning the doctrine of God his Saviour." By such a judgment, he will learn its relative importance, and assign it its proper place in the estimation of character.

A series of action, intended to lead to a particular result, requires both steadiness of principle, and circumspection of conduct. There is much need of the exercise of Prudence at every step. The object in view we suppose to be one which, when accomplished, will promote the great end of the Christian life. Therefore, every action which is intended to lead to this subordinate object must be primarily regulated and circumscribed by the Divine precepts of Christian morality. But, with this decisive standard in view, there is much room for Prudence to operate, in the adjustment of circumstances, and in calculating and applying their various influences.

By a due consideration of this subject, we may learn to distinguish Christian Prudence from that temporizing spirit, which too much prevails among professors of religion. The end proposed by the temporizing professor is the friendship of the world. Therefore, his conduct is marked by worldly policy. This is, indeed, a species of Prudence; for the means are adapted to the end. But as the end is dishonorable to religion, so are the means. Duties which would incur the displeasure of the world are omitted. But this the Christian cannot do, because the end he has in view requires a different conduct, and would be greatly frustrated by the admission of counteracting motives. *His Prudence*, therefore, forbids their admission. Worldly policy would prompt him to avoid persecution, by concealing his religion, or by softening its form into a compliance with fashion; but his Prudence forbids both such a concealment, and such a compliance, because his views are not regulated by worldly motives, but by principles connected with "life and immortality." We ought not, therefore, to distinguish between the *zealous* and the *prudent* Christian. Zeal may indeed exist without Prudence; but in a Christian, a want of zeal undoubtedly implies a want of Prudence.—Indifference in religion is as remote from Christian Prudence as the apathy of a sluggard is from the economy of well-directed industry. Lukewarmness and Christian Prudence cannot be associated in the same breast.



Upon the whole, we may distinguish between a prudent man, and a prudent *Christian*. "Sergius Paulus" was "a prudent man;" and so was "Gallio, the deputy of Achaia." In the character of the former, candor being joined to Prudence disposed him to attend to the doctrines of the Gospel; and rendered him susceptible of the impressions of truth. The Prudence of the latter appears to have had no influence beyond the interests of the present life; which he sought not only in personal happiness, but also in the tranquility of society. If we would see Christian Prudence exemplified, we have only to turn to the lives of the Apostles; who, with zeal, which neither the frowns nor the flatteries of the world could bend into sinful compliance, were attentive to every circumstance which could retard or facilitate their work. They would not sacrifice truth and duty in order to make peace with the world; yet they avoided giving unnecessary offence, and endeavored to remove every occasion of stumbling. Christians, imitate their example: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven."

EVANGELICUS.

#### THE OLD WOMAN.

Fix'd be thy mind those pleasures to pursue,  
That Reason points as permanent and true:  
Think not that *Bliss* alone pervades a throng,  
Whirl'd by a tide of idle forms along:  
Think not alone she dwells with pomp and state,  
Or soothes the bosom of the rich and great:  
Think not to meet her at the ball—the play,  
Where flirt the frolicksome, and haunt the gay:  
Think not she flatters on the public walk,  
Or prompts the tongue that pours unceasing talk;  
Or loves the breath of compliment to feel,  
Or stamps on crowns her estimable seal.

MAJOR.

A LOVE of novelty, a passion for parade, and a taste for amusement, are said to be natural to women; and, in these respects, they have incurred much censure—I will not say without some reason; but sure I am, that those whose minds have been duly cultivated, and who have been happy enough to form prudent connections, are much less culpable than has been generally imagined. Women of sense and understanding, who know how to appreciate what is



Valuable in life, and who pay a proper regard to their duties and their character, have no greater pleasure than in shewing themselves amiable in domestic society, in promoting the welfare of friends and relations and qualifying themselves to discharge every engagement suited to their sphere, with promptitude and effect.

On the other hand, it must not be denied, that we see numbers of young females, in particular, who, unfortunately for themselves, know no happiness but in dress and amusement, in listening to the voice of compliment, and inhaling the incense of adulation; who dread domestic privacy as the greatest privation, and seek for desultory gratification in change of place, and variety of amusement.

Of this description, in general, are the frequenters of public places, which a taste for dissipation has brought into vogue, and which are supported chiefly by folly and extravagance. It is needless to enumerate the long list of these vortices of fortune, and often of fame. At first they probably rose into distinction by the salubrity of the air, or the efficacy of some mineral spring; by the fineness of the beach, which adapted them for bathing; or the cheapness of accommodation, where mediocrity of fortune might occasionally retire. To the sick and the valetudinary, such scenes presented invitations not to be rejected. By degrees, however, they were frequented by such as had nothing to do but to kill time; and at last became the resort of those who wished to drown, in heedless dissipation, every better feeling of the heart.

It is not, however, females alone who shew a marked predilection for change of situation, and who every summer hurry from their homes and their duties, in search of some ideal good, which might be more cheaply purchased in the circle of their connections. We find, indeed, many of the other sex who take the lead in such expensive frivolities; but men, in general, having some business to attend to, which calls off their minds, at intervals, from idle pursuits, and fixes them in one place, are less liable to be injured by occasional indulgence than women. To them some relaxation may be necessary on the score of health, and to enable them to perform their respective duties with more energy and perseverance; but when once the ladies have given



themselves up to a love of change, and have contracted a taste for roving from one scene of insipid pleasure to another, they soon lose the relish of every native joy; and live in an incessant pursuit of what they can never obtain, nor be satisfied without.

A female habituated from her early years to be carried from one scene of public amusement, or rather of public dissipation, to another; who has never been taught to place her felicity in the performance of her duty, and whose mind is left a blank, or is only filled with a train of false notions of happiness, which completely militate against the reception of important truths and uncorrupted sentiment, is the object of deserved pity; and fortunate will it be for her, if she escapes contempt. It is, therefore, highly incumbent on parents not to encourage, but to repress, a passion which will render beauty vain, and every native lovely quality of no avail. On mothers, the duty falls, with peculiar force, of inspiring their female offspring with proper ideas of genuine pleasure, and of qualifying them for the station to which they are born, or the fortune to which they may be called. Alas! mothers are too often the corruptors of their daughters' innocence—the unintentional defrauders of their fame! Too often hurried away by a desire of ostentation, and feeling a gratification themselves in varied amusement, they think they are kind and indulgent when they dress Miss in the height of fashion, and allow her to display it at every place of public resort. They inflame her youthful passions with the description of scenes which delighted their juvenile days, and prepare her mind for follies, long before she has an opportunity of indulging them. They are less assiduous in giving her right principles of action, than in teaching her graceful airs; and think a pimple on the face a greater deformity than a perverse mind. They lead her as a victim to the altar of dissipation, and offer her up without one relenting thought. To hear her flattered, gives them a pleasure which they cannot conceal, unless when they are young or weak enough to be her rival; and in that case they care not what sacrifices they make to maintain their own sway, and evince their own superiority.—When mothers once feel the stings of jealousy at their daughters' perfections, instead of the honest pride which



they ought to take in such a display, it is their mischievous study to vilify and degrade them.

Are such persons worthy the name of parents? Are they not rather monsters in human form? But though (such is the depravity of human nature) there are instances of the most jealous rivalry between mothers and daughters; the greatest and the most frequent danger arises from maternal vanity operating on maternal affection, which devotes to ruin the object of the fondest regard, and overlooks consequences in the silly, inconsiderate gratification of the moment. Mothers who are weakly vain of their daughters' charms, and of their fancied (though often unreal) accomplishments, instead of pointing out the danger of such possessions, and arming them with principles to counteract the effect which they may produce, are usually studious to heighten the risque, by bringing them into action; and seem to consider beauty as useless, unless it is publicly exhibited; and feminine endowments lost, unless they are displayed on the theatre of the world. Hence we see young ladies of the present day not produced with a delicate reserve, but boldly pushed forward. By these means their taste is early vitiated, and their manners debased: used to compliment abroad, they become dissatisfied at home; fond of every gaudy, public folly, they lose the relish for domestic endearments; and when they become wives and mothers themselves, they are neither acquainted with the important duties of their station, nor willing to practise them.

Indeed, the present system of female education is radically wrong: it is inimical to society, injurious to morals, and fatal to self-enjoyment. Young ladies are now instructed chiefly in what it would be for their interest, perhaps, never to know; and little attention is paid to those essential acquirements, which are adapted to all times and places; which peculiarly belong to the softer sex, and at once form its interest and its glory.

It cannot, therefore, be too often repeated, or too earnestly urged, that as women were formed to diffuse a soft charm over social life, and increase the sum of human happiness in domestic retirement, they ought early to be recalled from illusive phantoms of pleasure, and taught to centre their delights where their duty and their happiness must ultimately lie.



Such are the objects the *Old Woman* will ever keep in view; and though her notions, like herself, may be a little antiquated, they are not the less founded in truth and nature—they will bear the test of reason, and outlive the fluctuations of opinion.

EXTRACTS FROM THE REV. DR. COLLYER'S  
LECTURES ON SCRIPTURE FACTS.

LECTURE II.—(*Continued from Page 190.*)

From these representations we now wish to deduce a most interesting and important inference; and to establish a truth which lies at the foundation of all religion, natural and revealed—

THE BEING OF A GOD.

If we have in any respect succeeded in overturning the two hypothesis which have now passed under review: if the world be not the production of chance, and if it be not eternal, it follows, that it must have been created—in order to which there must have been an infinite Architect. We have seen human reason led into labyrinths, from which it could not be extricated but by the friendly assistance of Revelation. To the eye of nature, all is obscurity. We have received decisive evidences from notorious facts, that when an investigation of these subjects has been attempted by men of the first talents, independently of this infallible guide, the mortifying and inevitable result has been, bewildered systems, trembling uncertainty, clashing, contradictory theories. “There is a path which no fowl knoweth, and which the vulture’s eye hath not seen: the lion’s whelps have not trodden it, nor hath the fierce lion passed by it.” These secret paths are the operations of God, sought out by those who love him, and discovered only by the direction of his word, and the agency of his Spirit. Admit the being of a God, and all is clear and luminous. Every difficulty vanishes: for what cannot Omnipotence perform? “The fool hath said in his heart, there is no God.” Can he deserve a milder name who holds this irrational creed? All nature proclaims his existence; and every feeling of the heart is responsive to its voice. The instant we begin to breathe, our connection with God is commenced, and it is a connec-



tion which cannot be dissolved for ever. All other unions are formed for a season only: time will waste them: death will destroy them: but this connection looks death in the face, defies the injuries of time, and is commensurate with the ages of eternity. The moment we are capable of distinguishing between good and evil, our responsibility to God is begun—it commences with the dawn of reason, it looks forward to the judgment seat as its issue. At every period, and under every circumstance of human life, man still draws his existence from the “Fountain of life:” he may be cut off from society, but cannot be separated from God: he may renounce his fellow men, but never can burst the bonds of obligation by which he is held to his Maker, till he shall have acquired the power to extinguish that immaterial principle within him, which can never be subjected to decay or to dissolution. The last sigh which rends the bursting heart, terminates the correspondence between man and man; but strengthens the union between God and man. All the springs of enjoyment and of existence, are hidden in the Deity, and the fates of the human race are suspended in the balances sustained by his unshaken arm. It is an object of the first magnitude to learn something of the Being, with whom we stand thus intimately and inseparably connected: who is light and warmth in the sun, softness in the breeze, power in the tempest, and the principle which pervades and animates, which regulates and sustains universal nature: but to deny his existence is the madness of desperation, and the temerity of presumption: of all insanity, it is the worst; and of all ingratitude, it is the deepest. I see him rolling the planets in their orbits, controlling the furious elements, and stretching an irresistible sceptre over all things created. I see the globe suspended, and trembling in his presence; and the kingdoms of this world absorbed in his empire, rising to distinction, or falling into irrecoverable desolation, according to the counsel of his will. My heart is not at ease. I am instructed, but not tranquilized. The infinity of God overwhelms me: his majesty swallows me up: his inflexible justice and purity fill me with dismay: his power makes me afraid. It is this volume which first brings me acquainted with him as God, and afterwards as a friend: which represents him at once the



Creator and Redeemer of the human race: and while his attributes command my admiration, his mercy forbids my terror.

THE MOSAIC ACCOUNT OF THE CREATION

remains to be briefly examined.—He conducts us at once to this great Architect: “In the beginning God created the heavens and the earth.” He represents the earth, after its creation, as a dark fluid, and an unformed chaos, or mass of matter, which in six days God reduced to order, and disposed in its present form. “And the earth was without form, and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.”

The first thing which appeared was *light*; the separation of which from darkness, was the work of the *first day*. “And God said, let there be light; and there was light.” A more simple and more literal translation is, “Be light; and light was.” This very passage, in its connection, has been marked by the elegant Longinus, as a specimen of the *true sublime*. Nor did it escape the observation of the Psalmist, who has well expressed it—“He spake, and it was done: he commanded, and it stood fast.”

On the *second day*, God made an *expansion*; for so the Hebrew word, which our translators have rendered “firmament,” implies. It is derived from a root which signifies “outstretching,” and corresponds with that beautiful passage in Isaiah xl, 22—“It is he that *stretcheth out* the heavens as a curtain, and *spreadeth them out* as a tent to dwell in.” It is the atmosphere which surrounds our globe, and which possesses density sufficient to sustain the waters above it. Its design, said Moses, is “to divide the waters that are above this firmament”—or atmosphere, “from the waters that are under this expansion.” This atmosphere is perpetually drawing up particles of water, till they accumulate, and become too heavy for the air to sustain them, and fall in showers of rain.

On the *third day*, the earth was drained, and the waters which before triumphed over its surface, were gathered into one grand receptacle. The land appeared, dry and fit for vegetation—received the name “Earth”—and produced, at the Divine command, herbs, plants, trees, and all the endless varieties of the vegetable world, bearing their seve-



ral seeds and fruits, according to their different kinds. The congregated waters he called "Seas;" and drawing boundaries around them, he said "Hitherto shall ye come, but no farther; and here shall your proud waves be stayed."

On the *fourth day*, the sun and moon were formed, and placed in the heavens to illuminate the earth, to distinguish between day and night; to divide and rule the revolving seasons of the year. "He made the stars also."

On the *fifth day*, were created the fishes, and the swarming, multiform inhabitants of the hoary deep, the fowls of heaven, and whatsoever flieth in the expansion above us: these all were produced from the waters.

On the *sixth day*, were formed all terrestrial animals. Then also MAN, his last, best work, was "fashioned" from the "dust of the earth," and animated with "a living soul." Of man he formed the WOMAN, "to be an help-meet for him."

"Thus the heavens and the earth were finished, and all the host of them." And "God rested from his work, and blessed the *seventh day*, and sanctified it," as a sabbath to the man and to his posterity.

Such is the Mosaic account of the Creation, leading us up to God as the Creator and Disposer of all things; affording, beyond controversy, the most *rational* of the hypothesis presented to you; and while it has left the way open for philosophic enquiries, it has not said any thing to gratify vain curiosity.

(*To be continued.*)

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EXTRACT, FROM DR. GEDDES,

Respecting the quantity of water required for an universal deluge; and the sources whence it might be supposed to be derived.

"*Fifteen cubits upward did the waters prevail; and the mountains were covered.*" This has been always accounted one of the most unaccountable phenomena of the deluge; and has, more than any other circumstance attending it, perplexed and puzzled commentators. The most ingenious solution of the difficulty which I have ever met with, is one sent to me some years ago, by Sir Henry Englefield, which I shall here give in his own words:



“ The diameter of the earth being taken at 8000 miles; and the highest mountain being supposed four miles high above the level of the sea,\* the quantity of water requisite to cover them will be an hollow sphere of 8008 miles diameter, and four miles thick; the content of which, in round numbers, is 800,000,000 cubic miles. Let us now suppose the globe of the earth to consist of a crust of solid matter, 1000 miles thick, enclosing a sea, or body of water, 2000 miles deep; within which is a central nucleus of 2000 miles in diameter: the content of that body of water will be 109,200,000,000 cubic miles; or about 137 times the quantity of water required to cover the surface of the earth as above stated. Now water, by experiment, expands about one 25th of its whole magnitude, from freezing to boiling, or one hundredth of its magnitude for 45 degrees of Fahrenheit’s thermometer. Suppose, then, that the heat of the globe, previously to the deluge, was about 50 degrees of Fahrenheit’s, a temperature very near that of this climate;† and that a sudden change took place in the interior of the globe, which raised its heat to 83 degrees, an heat no greater than the marine animals live in, in the shallow seas between the tropics, those 83 degrees of augmented heat would so expand the internal sea, as to cause it to more than cover the surface of the globe, according to the conditions above mentioned: and if the cause of heat ceased, the waters would, of course, in cooling, retire into their proper places. If the central nucleus be supposed 3000 miles; and the internal sea only 1500 miles deep, its contents will then be 99,200,000,000 cubic miles; or, 125 times the water required; and, in that case, an additional heat of 36 degrees to the previous temperature of the earth, will be sufficient to produce the above described effect. It is scarce necessary to say, that the perfect regularity here supposed to exist in the form of the interior parts of the globe, is of no consequence to the proposed hypothesis; which will be equally just, if the above given quantity of waters be any how disposed within the earth. Neither is it here proposed to discuss the reality of a central fire, which many philosophers maintain, and many deny. It may not be unworthy to remark, that the above hypothesis, which

\* “ This is more than the height of the Andes.” † England.



does not in any way contradict any law of nature, does singularly accord with the Mosaic narrative of the deluge: for the sudden expansion of the internal waters would, of course, force them up through the chasms of the exterior crust, in dreadful jets and torrents; while their heat would cause such vapors to ascend into the atmosphere, as, when condensed, would produce torrents of rain beyond our conception."

#### FILIAL PIETY REWARDED.

The following little History is related by an ingenious and polite foreign Author, who asserts the truth of it, and that the parties are still living in France.

In a great sea-port, in one of the most distant provinces of that kingdom, there lived a merchant, who had carried on trade with equal honor and prosperity, till he was turned of fifty years of age; and then, by a sudden series of unexpected and unavoidable losses, found himself unable to comply with his engagements; and his wife and children, in whom he placed his principal happiness, reduced to such a situation as doubled his distress.

His sole resource in this sad situation, was the reflection, that, upon the strictest review of his own conduct, nothing either of iniquity or imprudence appeared. He thought it best, therefore, to repair to Paris, in order to lay a true state of his affairs before his creditors, that, being convinced of his honesty, they might be induced to pity his misfortunes, and allow him a reasonable space of time to settle his affairs. He was kindly received by some, and very civilly by all, from whence he conceived great hopes, which he communicated to his family. But these were speedily dashed by the cruelty of his principal creditor, who caused him to be seized and sent to a gaol.

As soon as this melancholy event was known in the country, his eldest son, who was turned of 19, listening only to the dictates of filial piety, came post to Paris, and threw himself at the feet of his obdurate creditor, to whom he painted the distress of his family in the most pathetic terms, but without effect. At length in the greatest agony of mind, he said, "Sir, since you think nothing can compensate for your loss, but a victim, let your resentment devolve upon



me; let me suffer instead of my father; and the miseries of a prison will seem light in procuring the liberty of a parent, to console the sorrows of the distracted and dejected family that I have left behind me. Thus, Sir, you will satisfy your vengeance, without sealing their irretrievable ruin." And there his tears and sighs stopped his utterance.

His father's creditor beheld him upon his knees, in this condition, a full quarter of an hour. He then sternly bade him rise, and sit down, which he obeyed. The gentleman then walked from one corner of the room to the other, in great agitation of mind, for about the same space of time. At length, throwing his arms about the young man's neck, "I find," said he, "there is yet something more valuable than money: I have an only daughter, for whose fate I have the utmost anxiety. I am resolved to fix it. In marrying you she must be happy. Go, carry your father's discharge, ask his consent, bring him instantly hither, and let us bury, in the joy of this alliance, all remembrance of what has formerly happened." Thus the generous gratitude of the son relieved the calamity of the worthy father. The man who had considered wealth and happiness as synonymous terms, was freed from that error; and Providence vindicated the manner of its proceeding, by thus bringing light out of darkness; and, through a short scene of misery, rewarded a virtuous family with lasting peace, in the enjoyment of that prosperity which they so well deserved.

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## Poetry.

FOR THE CHRISTIAN MIRROR.

Effusion of a youthful heart, on calling to mind a view of the Corpse of his Spiritual Parent, the Rev. Dr. ISAAC S. KEITH.

Is this reality, or but a dream?  
 Or, do my eyes deceive?—O, what a theme!  
 Is his immortal part forever fled?  
 Ah! is it true this holy man is dead?  
 This mass of sordid dust, which now I view,  
 Tells me aloud—O yes, it tells, 'tis true,  
 That I have lost his watchful, tender care;  
 That I have lost his all-prevailing pray'r;  
 That I no more shall hear that 'suasive voice,  
 That made my mourning soul in Christ rejoice!  
 And are those faithful lips forever clos'd,



Which first my youthful heart to Christ dispos'd?  
 Which caution'd me 'gainst ways of erring youth,  
 And made me turn to holiness and truth?  
 Where is my Counsellor?—ah! he is gone!  
 Where is my watchful Parent?—I'm forlorn!  
 Where is my earthly Shepherd—tell me where?  
 My soul, ascend to Heav'n, and see him there!  
 O yes!—to me 'tis loss, to him 'tis gain.  
 He now is free from mortal care and pain:  
 He now partakes of everlasting joy;  
 And Heav'nly praises doth his tongue employ.  
 Rouse up, my soul, nor from thy purpose move;  
 But still in Jesus sum up all thy love:  
 By prayer and faith attend at mercy's throne,  
 And strive to make thy Saviour's will thy own:  
 There plead, entreat, importunately cry,  
 That he would not to thee his grace deny;  
 That he would be thy Shepherd, Father, Friend,  
 And make thee to his holy laws attend.  
 A stubborn heart, O God, I do deplore,  
 And yet a heart that throbs to serve thee more.  
 Accept my weakest faith, that I may be  
 By Jesus led to Heav'n, and sit with thee.      A PILGRIM.

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### TO CONTENT.

HALCYON nymph, with placid smile,  
 Tranquil breast, and heavenly eye!  
 Bless me, sweet CONTENT, a while,  
 To my rural cottage fly.

Gaunt ambition ne'er can vex thee,  
 Safe within my humble cell;  
 Nor can cankering care perplex thee,  
 Fiends that with me never dwell.

Come, sweet nymph, then let me greet thee,  
 Free from noise and proud parade,  
 Peace, thy sister, comes to meet thee—  
 See, her olive is my shade.

Cheer'd by thee, the labourer's flail  
 Loses half its weight and toil;  
 Love and joy thy presence hail,  
 Envy's baneful arts recoil.

Nature's charms, delight inspiring,  
 Deck'd in brighter color's glow;  
 Life's rude passions too retiring,  
 Years like rippling currents flow.



